DOCUMENT RESUME

ED 423 905 IR 057 207

AUTHOR	Lynn, Matthew T.
TITLE	Nietzsche among the Scholars. A Bibliometric Analysis and Study of Nietzsche Scholarship.
PUB DATE	1997-11-00
NOTE	63p.; Master's Research Paper, Kent State University.
PUB TYPE	Dissertations/Theses (040)
EDRS PRICE	MF01/PC03 Plus Postage.
DESCRIPTORS	Academic Libraries; *Authors; *Bibliometrics; Books; Citations (References); Information Sources; Journal Articles; Language; Librarians; *Literature; Literature Reviews; Philosophy; Research Methodology; Research Proposals; Scholarly Journals
IDENTIFIERS	*Nietzsche (Friedrich); Research Results

ABSTRACT

This paper addresses the literary canon surrounding the nineteenth century philosopher Friedrich Nietzsche, in order to inform philosophy librarians as to the nature of the particular body of literature. Using the "Philosopher's Index" database to locate all the Nietzschean literature published between 1986 and 1995, defining characteristics of this body were identified. Descriptive bibliometric analysis was used to identify principal authors, language of creation, the journals in which Nietzschean literature has most frequently appeared, as well as whether the number of materials published in this area has varied much over a 10-year span of study. Behavioral bibliometric analysis was also undertaken on a sample of the population, analyzing the citations within the sample in order to identify principal works and authors cited within Nietzschean literature. A brief biography is included, as well as an overview of Nietzsche's philosophy. Data are presented in one figure and eight tables. Suggestions for future research are included. Three appendices contain sample "Philosopher's Index" records; sample discards from "Philosopher's Index" initial data set; and sample "Arts and Humanities Search" records. Contains 37 references. (Author/DLS)

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ED 423 905

Kent State University

Nietzsche Among the Scholars

A Bibliometric Analysis and Study of Nietzsche Scholarship

A Master's research paper submitted to the Kent State University School of Library and Information Science in partial fulfillment for the degree Master of Library Science.

by

Matthew T. Lynn

November 1997

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Abstract

Concerned with informing philosophy librarians as to the nature of a particular body of literature, this paper addressed the literary canon surrounding the nineteenth century philosopher Friedrich Nietzsche. Using the *Philosopher's Index* database to locate all of the Nietzschean literature published between 1986 and 1995, defining characteristics of this body were identified. Descriptive bibliometric analysis was used to identify the principal authors, language of creation, the journals in which Nietzschean literature has most frequently appeared, as well as whether the number of materials published in this area has varied much over the ten-year span of study. Behavioral bibliometric analysis was also undertaken on a sample of the population, analyzing the citations within the sample in order to identify principal works and authors cited *within* Nietzschean literature.

Master's Research Paper by

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Acknowledgments

Herr Friedrich advised to
Philosophise With a Hammer,
But Miss Anna has civilized
Both me and mine grammar.

So though my lobes owe much
To a rambling Nietzsche,
It took her so manner'd
And lovely to reach me.

Chapter 1

Introduction

"Yes, I know my origins!
Insatiable as the flame
I glow, and am self-consuming.
Light will be the only thing I grasp,
Fuel, the only thing I allow;
I am indeed a flame."

Friedrich Nietzsche, *Ecce Homo*[1]

"Nietzsche's sense of his own
significance within the history
of ideas, his sense of mission, ...
is second only to that of
Jesus Christ."

Wilfried van der Will[2]

The intellectual corpus inspired by the nineteenth century German philosopher-poet-psychologist Friedrich Nietzsche has emerged as one of the most influential philosophical and intellectual trends of this century. Nietzsche's thought - innovative, penetrative, and, for some, offensive - has made itself felt across disciplinary boundaries and can be found underlying many of this century's most celebrated philosophical and intellectual projects. This work shall examine the characteristics and citation habits of the body of work that has been written *about* Nietzsche and his philosophy in a ten year span (1986-1995), providing an account of the canon that has developed around this man in the last decade in order that librarians whose patrons have philosophy needs in this area might become better acquainted with the characteristics of the literature. Both descriptive and behavioral

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[1] Friedrich Nietzsche, *Ecce Homo*, trans. Walter Kaufmann, (New York: Vintage Books, 1967), 227.
[2] "Nietzsche in America: Fashion and Fascination," *History of European Ideas* 11 (1989): 1015.

bibliometric approaches shall be employed to determine the attributes of this corpus.

In order to understand the directions and patterns that have emerged in the body of Nietzschean literature it is necessary to have some understanding of the man and his thought. Friedrich Nietzsche was born in Röcken, Prussia in 1844. Trained as a philologist, Nietzsche was appointed as a chair of classical philology in 1869, before he had even finished his dissertation (such was the recognition of his intellectual prowess at a young age). A decade later, however, plagued by interminable migraines, gastric pain, and poor vision,[3] he resigned this academic position.[4]

For the next eleven years, while continuing to suffer from deteriorating health, and surviving on his pension, an inheritance, and patronage, Nietzsche would abandon his philological roots and dedicate his efforts to philosophy. Seeking physiological and mental refuge in many of Europe's most historic corners, Nietzsche was very much a recluse whose life was consumed by philosophical production and the tireless effort to see his works printed and published. From this period would arise his finest books, including the epic poem/novel of *Thus Spoke Zarathustra* (in four parts, 1883-1885), *The Gay Science* (1882), the aphoristic "Prelude to a Philosophy of the Future" *Beyond Good and Evil* (1886), *On the Genealogy of Morals* (1887), and *Twilight of the Idols* (1888). In 1889, Nietzsche experienced a mental breakdown on the streets of Turin, Italy, throwing his arms around the neck of a horse that was being beaten by its master. From this collapse Nietzsche never fully recovered, spending his remaining years in institutional and family care, without publishing or writing a thing, hardly capable of acknowledging his philosophical past, until he died in 1900, at the dawn of a century that would

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[3] Nietzsche is as renown for his pathologies as he is for his philosophy.

[4] Walter Kaufmann, *Nietzsche: Philosopher, Psychologist, Antichrist*, 4th ed., (Princeton, NJ: Princeton University Press, 1974), 21-24.

make good his claim, mentioned above, to be penning a prelude to future philosophy.[5]

Nietzsche's thought itself was broad and multifaceted, and cannot be done justice to in the short space allotted it here. Nonetheless, a few comments are necessary to lend the study that follows more sense. The conviction that propelled much of Nietzsche's philosophical enterprise was his belief that the interpretative and evaluative underpinnings of Western civilization - both philosophical and religious - are fundamentally flawed. A portion of Nietzsche's philosophy, then, was this negative, critical approach to these Western traditions, which involved a critique of traditional notions of morality, Truth, teleology, religion, and, moreover, most all of Western civilization.

Nietzsche was no mere critic, however, as also vital to his project was a positive effort to forge a path *beyond* the potentially crippling nihilism that he believed to be an inevitable consequence of the collapse of traditional values and modes of truth-interpretation - that is, to find way for humanity and individuals to affirm their existence when "God is dead" and all of existence is therefore without meaning. These two themes - the positive and the negative - are briefly elaborated upon below.

Nietzsche's negative philosophy is characterized by his critique of the notion of religion and morals. He prophesied the death of God, a historical moment when metaphysical claims to absolute knowledge of the world, as well as the claims of science to be able to discover the absolute Truth of nature, would become completely untenable. Rejecting - or perhaps assassinating - centuries of Judeo-Christian thought, Nietzsche regarded these religions and their ethical codes as indefensible and untenable, as traditions that feed upon and foster weakness and life-weariness, poisoning humanity by attempting to void or devalue its most natural and vital energies and supplanting these with promises of an infinitely superior other-world (e.g., heaven).

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[5] Ibid., 66-71.

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Nietzsche's thought goes on to declare Western philosophy, in its moral, metaphysical, logical, and epistemological branches to be contaminated with this same world-weariness. Such philosophies, he held, failed to regard the condition of a humanity in a godless, meaningless universe, and instead - as did Kant, Plato, and virtually the entire litany of Western philosophy - attempted to 'redeem' humanity by devaluing the experience of everyday life as 'mere'[6] surface phenomenon and rooting 'real' existence on an otherworldly metaphysics that underscores and therefore devalues what Nietzsche holds as natural and earthly.[7]

Though a critic *par excellance*, Nietzsche was troubled by this situation. The moral and intellectual crutches that have held up humanity for centuries have suddenly been swept away - where does this leave the species? Shall it lapse into a debilitating and complete relativistic nihilism, or shall our species and culture come to grapple with and overcome the death of God/science/morality? What is further is his concerns with the discipline of philosophy. Given that the notions of Knowledge and Absolutes have traditionally been the dominion of philosophy, what is to become of the discipline once their foundations have been rendered problematic? What form would philosophy have to take in the wake of God's, knowledge's, and traditional authority's demise? Prompted by these concerns, Nietzsche undertook it as his *positive* project, and the basic challenge of all philosophy, to overcome the old philosophies and the crippling nihilism in which they had found themselves situated, and to find a manner within which philosophy may continue to function and thrive.

Among these positive conceptions - there are too many to note in full here - is that of the *will to power*. The will to power can be taken as Nietzsche's formula that described the basic disposition manifested in all that transpires in human life, and in all other phenomena as well. Everything

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[6] And 'mere' does indeed carry a pejorative tone here.
[7] Ibid., 96-117.

that happens in our lives and in the world of which we are a part, he says, may be interpreted in terms of power-relationships within and among configurations of forces whose basic tendency is to assert themselves towards others in an expanding or expending and transformative manner. This is not to conceive of human life as characterized necessarily by power qua dominance and oppression, but instead as power conceived as a creative and growing force through which, among other things, we can give meaning and a sense of affirmation to our lives.

A full discussion of the will to power is beyond the scope and capacities of this paper, but it does, as does the whole of Nietzsche's philosophy, concern itself with orienting the individual's attitude toward life. Apparently Nietzsche touched off a maelstrom of similar thought, as much contemporary philosophy finds itself consumed with the process of constructing and giving integrity to an existence often construed of as thrown into a world that lacks 'purpose' and a transcendent meaning. So integrated with contemporary philosophy, thus lies at least one aspect of the importance of Nietzsche, and thus lies a need for librarians who deal with those in the discipline of philosophy to be able to understand the literature that surrounds this man today.

Chapter 2

Literature Review

Nothing can be located in the literature that resembles this project with regard to its focus on Nietzsche. In fact, preparation for this literature review revealed that studies of philosophy literature - both as a whole and with a bibliometric focus - are relatively rare. Expanding the view to the humanities en toto, and to certain undertakings in the social sciences, however, can yield fruitful guidance. Thus, the body of literature upon which this work can rely for precedent and direction is somewhat diverse and necessitates the melding together of different approaches.

The realm of bibliometrics is not that of a homogenous methodology, but in general, the variants of this area share a common goal of "shed[ding] light on the process of written communications and of the nature and course of a discipline … by means of counting and analyzing the various facets of written communication."[1] This definition is Pritchard's, and could, of course, be accused of being too ambiguous with regard to the diverse semantic distinctions/confusions that arise today with information - written, graphical, and otherwise - being delivered via electronic and print means. However, the fact that Pritchard's conception might not perfectly match up with contemporary technological developments is no reason not to assume that the definition conveys the essential spirit of the bibliometric methodology, that of analyzing in a descriptive and/or quantitative manner a literature or group of related documents. This does indeed match the purposes of the current study, as the documents that shall be analyzed are indeed those that

can be said to comprise a related discourse concerning the life and thought of Friedrich Nietzsche.

With this psuedo-Pritchardian definition in place, finer distinctions can be made within the world of bibliometrics. Nicholas and Ritchie categorize bibliometric studies into two groups: descriptive bibliometric studies and behavioral bibliometric studies.[2] The former category is concerned with describing the characteristics and properties of a literature, usually as a defined body of information. Such characteristics as might be observed in a descriptive bibliometric methodology include:

- The type of material (serial, monograph);
- The subject of the item;
- Languages of the material;
- The geographic or ethnic origin of the material;
- The frequency or amount of the information (e.g., X items published in Year A, Y items published in Year B).[3]

Again, these measures are usually taken of a defined body of literature so as to discern its more fundamental characteristics, such as its prominent subject foci, the dominant languages in which the material is written, and the most common material types within the given literature.

Behavioral bibliometric studies, on the other hand, more typically refer to and study the web of relationships between previously published and more recent documents. It is fundamental to this method that it studies associations *between* items, and does not merely quantify and accumulate descriptive statistics as derived from individual 'isolated' items (as above).[4] Citation analysis is one of the more common behavioral bibliometric approaches, wherein the relationships between cited and citing documents are

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[1] A. Pritchard, "Statistical Bibliography or Bibliometrics?" *Journal of Documentation* 25(1969): 348-9.
[2] David Nicholas and Maureen Ritchie, *Literature and Bibliometrics*. London: Clive Bingley and Linnet Books, 1978: 9-10.
[3] Ibid, 10.
[4] Ibid, 10-11.

studied. Citation analysis is frequently used to define a network or core of literature - a group of works/resources than commonly cite one another or who regularly cite a common set of other works - or to discover the predecessor literature upon which the more recent work heavily relies.[5]

As shall become more obvious, this study will work with techniques from both of these bibliometric branches, accepting guidance from many other works whose diverse methodologies all fall within the bibliometric dictum. In fact, various combinations of these bibliometric approaches are already common throughout the literature. Authors rarely focus on one realm to the exclusion of the other, but instead offer views gleaned from each methodology. Several different methodologies will be examined in the review that follows. All involve citation analysis at one level or another - often as a method of data collection - but then most frequently proceed to use descriptive bibliometric techniques in the analysis of data.

Herubel's work is just such an example. In 1991 he used the citation and descriptive processes to analyze citing behaviors and other characteristics in eighteen years of philosophy dissertations published at Purdue University. Through this work he was able to get a feel for the serial needs of philosophers, identifying key journals, subject foci of Ph.D. work, and the names of philosophers who received extensive treatment in this body of doctoral work.[6] The brunt of this work developed around a population of 4,751 citation entries derived from a group of 51 dissertations. This is a behavioral element of Herubel's approach, as it collects data via a citation analysis method, and as such ultimately yields information regarding the relationship between philosophy dissertations and the items they cite.

Descriptive elements, however, do enter the analysis. For instance, in the analysis of the material type of the citations, there were 362 (28.7%) unique journals/serial items cited, 929 (71.3%) unique monographs referenced,

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[5] Linda Smith, "Citation Analysis," *Library Trends.* (1981): 83-85; Nicholas and Ritchie, 10-11, 133-134.

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and another 12 (.01%) unique dissertations. This measure is descriptive in the sense that it quantifies the nature of a pre-defined body of work. Herubel also concentrated on the pool of journal/serial citations in order to identify the most heavily cited journals - a certain core - comprised of *Journal of Philosophy, Mind, Philosophy Today, Philosophical Review, Philosophy and Phenomenological Research*. In analyzing the subject foci of the dissertations - another descriptive measure - a dominant 23 were concerned with the study of 20th Century continental Philosophy - the next closest rival was continental Rationalism, with only 4, and Epistemology and Ethics, each ranking in with 3. These foci, the author states, are representative of the general tenor of philosophy research at Purdue, and are again descriptive as they describe the nature of a body of literature, this time the source dissertations themselves.

Thus do bibliometric methods reveal information regarding the nature of a literature. Citation analysis was used to define a population, upon which descriptive measures were performed. The cumulative knowledge gained is both of a descriptive nature - the nature of the dissertations (e.g., subject foci) - and a behavioral one - the nature of the relationship between the cited and citing (e.g., core journals used in dissertations).

Later, with Buchanan, Herubel conducted a similar literature survey, this time examining a set of both political science and philosophy dissertations in order to compare and contrast their citation habits. Only ten dissertations were examined, and these were selected by taking the five most recently accepted dissertations from each of the two departments at Purdue - these works, then, can be assumed to be circa, or slightly prior to, 1993, the year in which the study was published.

Again taking the citations from the source dissertations, the researchers constructed a body of literature for analysis. Upon this behaviorally-constructed body descriptive measures could be applied. For

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[6] Jean-Pierre V. M. Herubel, "Philosophy Dissertation Bibliographies and Citations in Serials Evaluation," *The Serials Librarian* 20 (1991): 65-73.

instance, in a descriptive analysis by year published, the study found that philosophy dissertations tend more to focus on older materials than do their political science counterparts. Whereas 52.83% of the philosophy monograph citations were to pre-1969 items, only 28.29% of the political science dissertations fell into this category. This pattern holds for journal citations also, yielding numbers of 23.66% and 10.75%, respectively. Descriptive analyses were also made regarding the material type of the cited items: philosophy demonstrated more of a reliance on monographs vis-à-vis journals than did political science.

Overall, then, Herubel and Buchanan determined that philosophy tended more towards a reliance on older materials and monographs, while political science tended more toward reliance on current journal literature. In this effort, however, they only analyzed ten dissertations, and, therefore, however instructive some of their methodology may be, it is far from being able to yield data that are generalizable to all philosophy and political science dissertations - a larger sample is certainly in order. This study is, however, instructive as an example of yet another hybrid of descriptive-behavioral bibliometric methods.[7]

Studies of this sort in the humanities, however - where a group of works are directly examined in order to determine their citation patterns - are much more rare than those citation studies that skip over the primary sources and utilize pre-established citation indexes. This second category of work involves the use of guides such as *Arts & Humanities Citation Index* and *Social Science Citation Index* in tracing citations not of a given body of research items (e.g., discipline-specific dissertations), but instead of a tracking the citations that have been made of a specific work or of a specific individual over a period of time. These methodologies, then, derive a population for

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[7] Anne Buchanan and Jean-Pierre V. M. Herubel, "Comparing Materials Used in Philosophy and Political Science Dissertations: A Technical Note," *Behavioral & Social Sciences Librarian* 12 (1993): 63-71.

study not from the source items, but of citing items that have a citation in common, and which are thus accessible via citation indexes.

An example of this work is that of Coleman and Salamon, who studied the manner in which the ideas of philosopher of science Thomas Kuhn's seminal work penetrated the discipline of psychology. Studying 652 psychologically-oriented items that had cited Kuhn's 1962 classic *Structure of Scientific Revolutions*, they observed several factors, such as the frequency of citation over the years. Coleman and Salamon also analyzed the content of the citing articles in order to find if they agreed or disagreed with Kuhn's thesis,[8] and in order to determine what Kuhnian philosophical concepts were most frequently made reference to in this body of literature.[9]

Thus far the literature described has analyzed and used citations in several ways. One approach has been to study the citation habits of a group or discipline - of philosophers and political scientists, for instance - yielding insight into what kinds of materials they frequent and upon what journals they rely. A second sort of research has been to look at works that have followed the citation of a *particular* work in order to trace the path of that work through and across disciplines.

The missing element from this review thus far is an attempt to study the full corpus of work generated in response to or concerned with an individual thinker. That is, there is a need to look at the patterns with which an intellectual personality, apart from his individual works, has spread through the literature. Herubel and Buchanan again rear their heads in approximating such a methodology. They used the *Social Science Citation Index* to trace citations made of eighteenth century romantic philosopher Jean Jacques

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[8] Though not warranting extensive explication here, it is worth noting that the agreement/disagreement scale used by Coleman and Salmon was actually more complex than this, allowing for six different levels of accordance/discordance/neutrality judgments to be made in comparing the attitude of the citing article to Kuhn's original theses.

[9] S.R. Coleman and Rebecca Salamon, "Kuhn's *Structure of Scientific Revolutions* in the Psychological Journal Literature. 1969-1983: A Descriptive Study," *Journal of Mind and Behavior* 9 (Autumn 1988): 415-445.

Rousseau's works. Focusing thus on the corpus of Rousseau's work via citation gathering, these authors used descriptive techniques to discern fundamental characteristics of the defined body, on a year-by-year basis, just which of Rousseau's works had received the most citations, what journals most frequently cited Rousseau, and what disciplinary bounds Rousseau's works had crossed over time.[10] In a similar vein is Megill's work studying the reception of the philosopher-historian Michael Foucault's works among historians. Megill's analysis takes year-by-year citings of Foucault's work from the *Social Science Citation Index* in order to assess which of Foucault's works are most frequently cited in the discipline.[11] In another study, Lancaster has used the *Science Citation Index* and the *Social Sciences Citation Index* to compile a list of all the secondary items that have cited the wide-ranging work of Manfred Kochen, and then provided both a bibliography of all and a disciplined-classified analysis of some of these materials.[12]

What the works just mentioned have in common is that they attempt to trace the work of a particular *individual* in a discipline using explicit citations made to that individual. Such an approach certainly has its merits, but problems do exist. In focusing exclusively on citations made to that person's work the researcher is limited, obviously, to only those who explicitly cite the central figure's works. What, however, is to be done when it is the case that a figure is indeed so historic and classic, and when so much writing has been devoted to him/her, that discussions are often carried on about the individual without explicit citations of her work? These conversations could either implicitly, and without formal citation, make reference to the individual, and/or discuss the works of others who have

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[10] Jean-Pierre V.M. Herubel and Anne L. Buchanan, "Jean Jacques Rousseau Among the Footnotes: Mapping Interdisciplinary Research in *Social Science Citation Index*," *Behavioral & Social Sciences Librarian* 13 (1994): 49-57.

[11] Allan Megill, "The Reception of Foucault by Historians," *Journal of the History of Ideas* 48 (January-March 1987): 117-141.

[12] F.W. Lancaster, Susan Bushur, and Yuen-Man Low, "Kochen's Influence Examined Bibliometrically," *Library Trends* 41(1993): 549-566.

written on the individual, thereby bypassing altogether any direct citations of the individual en lieu of the secondary interpretative literature. Items lacking a formal citation, then, may not find inclusion in the popular citation indexes, and therefore will not show up in searches of such sources. A whole element of the 'conversation' or body of literature, then, is lost, and thus harmed is any study of the influence an individual's work. This certainly can be construed as being the case with Nietzsche, as his 'conversation' has been so long and ongoing that it is entirely possible that substantive pieces might be written about him without properly citing him.

How shall this problem be avoided? This study shall find an ulterior way of constructing the population of works about Nietzsche. Herubel, alone and with Buchanan, assembled his data sets by assembling dissertations from Purdue - one need not rely on the citation indexes for data collection. Relying not on citation indices, but on another non-citation based database altogether, this study shall use the *Philosopher's Index* (see the next chapter) - the issue of implicit vs. explicit citations is avoided and attention can be focused on a body of literature appropriately Nietzschean. This study, thus, shall prove itself similar to many of those mentioned above in so much as it seeks to define a body of literature upon which descriptive and behavioral analyses may be made, but its method of defining that body shall differ.

Another possible direction that a study of this sort could go would be to determine the core documents within a prescribed body of literature by examining the citations within that literature. Again, the past efforts of Herubel lend some guidance, as after his studies had collected and analyzed various bodies of dissertations, he proceeded via citation analysis to determine the journals and media type most frequently cited in that body. That is, from his initial data set, he determined the characteristics of a body of cited literature.

This study intends to study its surrounding body of cited literature as well, but with the current focus being concerned with which individuals and what works are cited most frequently in the Nietzschean body of literature. This requires, first, the construction of a body of literature, and, second, bibliometric analysis of the citations within that literature. For the purposes of the Nietzsche scholar, it would be helpful to know if book A has become an extremely important, frequently cited item in Nietzsche literature, or to identify what non-Nietzschean works are nonetheless frequently referenced in works on Nietzsche (e.g., Heidegger's *Being and Time*). Studies of this sort might ultimately best point the way to an understanding of the intellectual connections established in the discipline and a comprehension of the philosophical context in which Nietzsche is frequently discussed. With these tools thus laid out, it is seems appropriate to consider the goals of this study.

Objectives

For a philosophy librarian to meet the needs of her patrons, she must be in touch with the intellectual currents underlying these needs. Nietzsche and his philosophy are topics of immense scholarly attention, and therefore an acquaintance with some of the dominant trends in Nietzsche scholarship will better prepare the librarian to understand the subject matter for which her clients strive.

The bibliometric techniques outlined thus far offer fruitful opportunity to define the fundamental characteristics of Nietzschean scholarship. Using them, this study shall compile a body of literature by non citation index criteria, subject that body to descriptive measures, and *then* analyze a portion of that body's citation habits so as to identify key cited works and authors. Using descriptive techniques, this study will investigate the following questions:

1. Has Nietzschean scholarship fluctuated over the years? That is, have the number of items (e.g., articles, monographs) discussing the man and

his work varied, changed, diminished, or maintained a steady presence since 1980 (the year with which this study begins)? How does the production of these items vary across media types?

2. In what languages does Nietzschean scholarship most frequently appear?
3. What authors have been most prolific since 1986 in the area of Nietzsche scholarship, and has this changed between 1986 and 1995?
4. Which journals have featured Nietzsche scholarship most frequently since 1986, and has this changed between 1986 and 1995?

Under the dictum of behavioral bibliometrics, citation analysis shall yield insight into the following questions:

5. What authors and works are most frequently *cited in* Nietzschean scholarship?
6. Have the works identified in number 5 (above) been consistently popular 'citation targets' over the span of the study?

These questions will assist in the task undertaken - that is, to use our *bibliometric will to power,*[13] to bring sense, order, and meaning to the literature that surrounds Nietzsche.

[13] May Nietzsche forgive my (mis?)appropriation.

Chapter 3

Methodology

As is noted above, in order to come to understand and characterize the nature of Nietzschean scholarship from 1986-1995 - the time span of this study - both descriptive and behaviorally oriented bibliometrics were used. The first step was to generate a bibliography of works on Nietzsche using the *Philosopher's Index*. Subsequent steps involved subjecting this entire population of items to descriptive bibliometric measures that conveyed quantitative results regarding its fundamental characteristics. Finally, a sample of journal items from this population was taken from each of the years in the study, and the citations within these items were analyzed in order to discern which individuals are most frequently cited in Nietzschean literature.

The population of materials under study are items *about* Nietzsche as defined in the *Philosopher's Index*. The *Philosopher's Index* is an online database accessed through Dialog[1] that indexes and abstracts books and over 400 journals from philosophy and related disciplines, such as political theory, social philosophy, literary criticism, and religion. The database does not cover privately printed works, pamphlets, and book reviews. Nonetheless, the *Index* is the most comprehensive source of its kind in terms of its dedication to the coverage of philosophy, and is thus more likely than any other data source to contain references to the wide span of Nietzschean scholarship that this study seeks to analyze.

The query constructed for this database involved searching the *Index* for items that contain words equal to or beginning with the phrase 'Nietzsche' in

either the title or the abstract. Not only, therefore, did the word 'Nietzsche' generate a hit, but so too did other important and related terms that signal a reference to his philosophy, such as 'Nietzschean.' A subject search on 'Nietzsche' would have been preferred, having the advantage of avoiding the return of records that contain the word or root 'Nietzsche' as a frivolous mention or aside. The *Philosopher's Index*, however, offers no subject search option, and the title/abstract search, then, offered the best course.

The search sets were limited in no ways beyond those internal to the *Index*'s structure. In particular, and in order to understand the international origins of much Nietzschean literature, no limiting was conducted by language. In addition, all of the *Philosopher's Index* document categorizations - journal articles, contributions to an edited work, and monographs -were retained in the retrieved set so as to make the study as inclusive of different formats as possible.

Each of the records retrieved by the searches provided the following information, when appropriate to the item: a Dialog accession number, article/contribution/book title, author(s), publishing information, source of item (if from journal or edited work) with appropriate pagination, languages, document type (see above paragraph), journal announcement number, an abstract, named persons, and a set of descriptors.[2] See Appendix A for several sample records.

The set retrieved from the *Philosopher's Index* was first examined record-by-record in order that items containing a mere frivolous mention of Nietzsche - as an aside, or for mere literary, and not discursive, effect - could be eliminated. Of the 1073 items from the *Index*, forty-three were

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[1] Also accessible via CD-Rom and print, but not used in that manner for this study.

[2] Given the above comments, it is worth note that while both the 'Descriptor' and 'Named Person' field might seem to have been more precise access points to the *Philosopher's Index* than the keyword search, neither of these fields were individually searchable. In addition, and for both of these fields, the *Philosopher's Index* has not

eliminated from the data set for such reasons - see Appendix B for several examples.

Following this clean-up process, the data set was formatted for use by the BiblioLink software package, and then loaded into Procite bibliographic software application for analysis and manipulation. Procite has the capacity to search, examine, and sort bibliographic data along a variety of lines, and suited the bibliometric necessities desired herein. Counts were taken for the following descriptive analyses:

1. The distribution of document types, for the entire time span and for each individual year under study;
2. The language of the items in the data set, for the entire time span and for each individual year under study;
3. The authors of the items in the data set, for the entire time span, and, to allow more detailed analysis, for the time spans 1986-1990 and 1991-1995;

For journals, the following was analyzed:

4. The journals that are publishing items in the data set, for the entire time span, and, to allow more detailed analysis, for each individual year under study.

These accounts, then, were always made with regard to the entire 1986-1995 data set, as well as on smaller temporal spans - this twofold approach allowed an incremental perspective that observes change over time, as well as a holistic view of the entire period under study.

Following this analysis, the data was quantified into the annual frequency counts - e.g., the number of items per year, the number of book items per year. Percentages were also calculated for each of these categories of classification. These frequencies enable the study to identify, year-by-

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always historically included these field in its records, and that they therefore could not serve as access points to every record in the *Index*.

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year and over the years, the names, publications, and numbers associated with Nietzsche scholarship.

Citation Analysis

This study also compiled a list of authors and works that are most frequently cited in the 1986-1995 body of Nietzsche scholarship. These analyses were conducted on a cumulative 1986-1995 span, and then the results from that time span were examined in the five year increments of 1986-1990 and 1991-1995 in order to determine just *when* the identified documents have enjoyed some citation fame in the Nietzschean literature. By doing so, it is possible to see whether the influence of authors/works has ebbed and flowed over time.

To conduct and best facilitate this citation analysis, it was decided to construct a sample of records that occurred in both the *Philosopher's Index* and the *Arts and Humanities Search (AHS)*, the online equivalent of the *Arts and Humanities Citation Index*. The *AHS* is an international, multidisciplinary database that indexes articles from over 1300 journals, including many leading philosophy journals. As its print version's name implies, it includes in each record of all of the citations contained within an article - hence the *AHS*'s value to this study. By using the *AHS*, however, this study is limiting the citation analysis to only journal articles, and, again, only those that appear in the *AHS*. This is unfortunate and might be construed as a weakness. For instance, one of the most prolific Nietzsche journals, *Nietzsche-Studien* - to be discussed in the next chapter - is not indexed in the *AHS*, and therefore receives no note in this citation analysis. However, there still is cause to invest some faith in the results of this survey, as the authorship of Nietzschean materials seems to be spread a good deal across journals and media. Further, the requirement that the records appear in both databases is necessary for the discipline-centric nature of this study. To have merely drawn from *AHS* all articles about Nietzsche, or

those citing Nietzsche, would have permitted no assurance that the records dealt with Nietzsche from within the discipline of philosophy. This discipline-centric approach has been the goal of this study, and is the reason that the *Philosopher's Index* was utilized from the beginning.

In addition, all of the citations to Nietzsche's work within the sample set shall be eliminated. An examination of those citations would no doubt prove interesting and offer many points of insight to the manner in which Nietzsche is cited within the literature, but these subject foci are beyond the scope of this study. What is instead desired here is an analysis of just what authors and works, excluding Nietzsche and his own, are the most frequently cited within this body of literature.

The citation analysis portion of this study, then, first required the identification of the overlap between the *Philosopher's Index* population derived above and the *AHS* online database - of the 682 journal items in the original data set, 364 (53%) also existed in the *AHS*. Then, twenty items from each of the years in the study were randomly selected, and the items' corresponding *AHS* entry was downloaded (see Appendix C for several sample *AHS* records).

The downloaded data set was again formatted for use in the Procite bibliographic package by the BiblioLink software. Within this software package, analyses were conducted to determine the most frequently cited authors *and* works in Nietzsche literature from 1985 to 1995 - thus identifying the core citation habits of the sample, and, hopefully, the population. Having thus identified the prominent cited authors and works for the cumulative 1986-1995 period, these authors and works were again examined in the incremented time spans of 1986-1990 and 1991-1995 in order to determine if their 'citation fame' is of a recent, past, or ongoing nature.

Weaknesses/Limitations

There are several limitations to the methodology employed in this work. Among them is that it is bounded by the limits of the *Philosopher's Index*, and whatever journals, magazines, etc. merit inclusion there. It might be asked whether the *Index* excludes any journals from other disciplines that make a more-than-common reference and study of Nietzsche. To this concern, it must be acknowledged that the question is justifiably asked, but that, again, the focus of this paper is on aiding philosophy librarians to deal with their patron's philosophy needs. Extradisciplinary approaches that the *Philosopher's Index* may exclude are indeed too far from mainstream philosophy to merit inclusion.

Another weakness that might be noted is the exclusion of monographs, contributions to edited works, and almost 50% of the journal items from consideration in the citation analysis portion of the study. It is assumed herein, however, that the types of works cited within the Nietzschean canon, and the authors who write in this area, are for the most part the same across material types. That is to suggest that the scholarly community participates in publishing across media, and that there is no substantive division in citing habits and authorial dominion across media. This assumption, however, is just that - an assumption - and it is beyond the scope of this study to fully investigate; further research is indeed warranted.

This study is a first foray into the study of Nietzschean scholarship, and does not pretend to be definitive in its results. Despite its limitations, this study can still present for the library community a viable picture of the trends and directions undertaken in Nietzsche scholarship in recent years. The results that follow, then, will further an understanding of the directions of Nietzsche scholarship in philosophy over the past ten years.

Chapter 4

Results and Analysis

The analysis of the Nietzsche literature, conducted according to the standards set above, yielded fruitful insight into the organization of that body of work. This portion of this study shall report and analyze the results of the research, and shall be divided into sections representing the descriptive and behavioral bibliometric objectives described above.

Descriptive Analysis and Results

Table 1 displays information regarding some of the general features of the data set. The total population of works drawn from the *Philosopher's Index* and made use of for analysis in this study numbers 1030. Of this accumulation, about two-thirds (66.2%) are classified by the *Index* as journal articles. Contributions to edited works, and monographs themselves, rank a distant 19.2% and 14.6%, respectively.

Figure 1 and Table 2 offer representations of the same characteristics just mentioned, but on a year-by-year basis. It is worthy of a first note that the mean number of publications per year is 103, and the median 100.5 - these numbers will offer some standard of evaluation of the individual annual statistics. As Table 2 illustrates, over the ten-year span of this study, after a slow beginning (1986 and 1987) and with only minor exception (1992), the publication of Nietzschean works has risen significantly and maintained something of a high plateau that tends to fluctuate between 105 and 129 items produced per year (1988-1995). The notable exception is 1992, which yielded a downward spike of only 87 items. That year, however, seems an anomaly, as all others within the 1988-1995 time span have maintained production patterns above the mean, and, in five of those cases, above the median. In summation, then, it seems that the production of Nietzsche literature, after a weak

TABLE 1 Cumulative Item Distribution				
Years	Books	Contributions	Journal Articles	Total for Year
1986-1995	150 (14.6%)	198 (19.2%)	682 (66.2%)	1030 (100%)

TABLE 2 Year-by-Year Item Distribution					
Year	Books*	Contributions*	Journal Articles*	Total for Year	Total as % of 1030
1986	9 (14.5%)	15 (24.2%)	38 (61.3%)	62	6.0%
1987	13 (18.8%)	3 (4.3%)	53 (76.8%)	69	6.7%
1988	16 (13.7%)	48 (41.0%)	53 (45.3%)	117	11.4%
1989	12 (11.4%)	7 (6.7%)	86 (81.9%)	105	10.2%
1990	21 (16.3%)	27 (20.9%)	81 (62.8%)	129	12.5%
1991	18 (16.4%)	26 (23.6%)	66 (60.0%)	110	10.7%
1992	16 (18.4%)	5 (5.7%)	66 (75.9%)	87	8.4%
1993	8 (7.2%)	22 (19.8%)	81 (73.0%)	111	10.8%
1994	18 (14.9%)	27 (22.3%)	76 (62.8%)	121	11.7%
1995	19 (16.0%)	18 (15.1%)	82 (68.9%)	119	11.6%
Totals:	150	198	682	1030	100%

Mean items per year: 103
Mode items per year: 110.5

* Percentage measures for books, contributions, and journal articles are each material types' percentage of the corresponding year's total number of items.

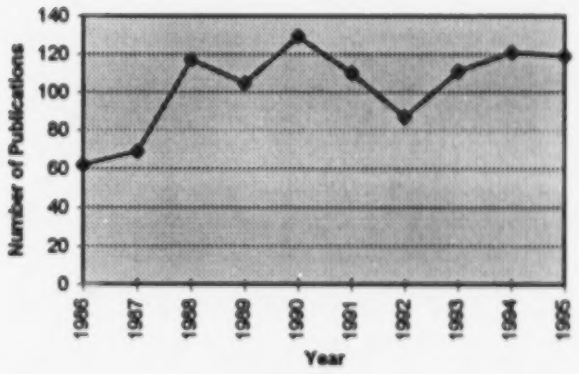

Figure 1
Year-by-Year Publication Distribution

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initial few years, has more or less risen to and sustained a constant level of production over the past eight years.

Table 2 offers a representation of the distribution of material types over the years. The ratio of journal articles : contributions : monographs has tended to fluctuate a good deal over the span of this study, but journal articles always reign supreme. The relationship between the number of full monographs and the number of contributions has been a back and forth battle. In five of the ten years under study, more monographs have been published than contributions. The 'monographic success' in these years, however, often seems more a result of a dearth of contributions being published than as a result of any great spike in monographic production.

The data from the *Philosopher's Index* also yields information about the originating languages of Nietzschean work. As Table 3 exhibits, English is by far the language most productive of Nietzschean literature in the *Philosopher's Index* population, with 79% of the items in this study's population being written in that language. German, at 8.4%, ranks second in terms of productivity in this area, with the next closest language, Spanish, falling in with slightly over 3.0% over the full course of this study.

TABLE 3
Language Distribution
Year-by-Year and Cumulative

Year	ENG	GERM	SPAN	ITAL	FRN	OTH
1986	54	2	1	0	0	4
1987	48	3	2	2	1	10
1988	86	6	2	5	2	14
1989	79	3	4	1	7	11
1990	103	17	3	0	2	3
1991	89	12	2	4	0	3
1992	64	11	4	2	0	5
1993	79	15	7	1	2	5
1994	94	15	5	2	3	2
1995	108	3	2	0	3	3
1986-1995 Totals:	**814 (79.0%)**	**87 (8.4%)**	**32 (3.1%)**	**17 (1.7%)**	**20 (1.9%)**	**60 (5.8%)**

ENG=English GERM=German
ITAL=Italian FRN=French SPAN=Spanish
OTH=Other, including, but not limited to, Czechoslovakian, Dutch, Greek, Hebrew, Portuguese, and Hungarian.

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The prominence of English, and the secondary rank of German, tends to hold across the ten years under analysis. Some jostling for position in the lower ranks (third place and 'below'), however, is evident on a year-to-year basis.

Table 4 exhibits the productivity of many of the authors in the area of Nietzsche studies over the ten year course of his study, and in the five year increments of 1986-1990 and 1991-1995; the table, overall, is arranged by the cumulative 1986-1995 rankings. The most productive individuals over the course of these ten years are those identified in the uppermost section of the table. It seems appropriate, then, to briefly introduce some the more prolific authors – Graham Parkes, Daniel Conway, Keith Ansell-Pearson, Kathleen Higgins, and Richard Schacht - and to discuss how it is that they fit into, and help to define the contemporary arena of thought.

Graham Parkes, an Associate Professor of Philosophy at the University of Hawaii, ranks as the most prolific author of the group. He is known for his efforts to open Western philosophical traditions, which he sees as on the verge of crisis, to the insights of the East. Parkes writes that his thought is concerned with "philosophical and psychological topics that touch and move the soul, that make a difference in the ways people understand themselves and the world."[1] He sees Nietzsche's Zarathustra, for instance, as having solved the problem of how to write philosophy after the 'death of God,' namely "by depicting a particular soul, charting the development of a highly complex psyche . . . it is left to the reader to be moved (or not) by the forces animating the depicted existence."[2] Much of Parkes' agenda, then, is in line with what was described in this study's *Introduction* as one of the most frequent applications of Nietzsche in contemporary thought, that as a method of inquiry concerned with the individual's encounter with and place within the world.

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[1] Susan M. Trosky, ed., *Contemporary Authors: A Bio-Bibliographical Guide to Current Writers in Fiction, General Nonfiction, Poetry, Journalism, Drama, Motion Pictures, Television and Other Fields*, v. 127 (Detroit, MI: Gale Research, Inc., 1989), 332.

[2] Graham Parkes, *Composing the Soul: Reaches of Nietzsche's Psychology* (Chicago, IL: The University of Chicago Press, 1994), 6.

TABLE 4
Author Prolificacy in Nietzschean Scholarship

Authors with 10 or more total entries in data set	86-90 entries	91-95 entries	Total entries
Parkes, Graham R. '	4	12	16
Conway, Daniel * '	7	7	14
Ansell-Pearson, Keith '	2	10	12
Higgins, Kathleen *	7	4	11
Schacht, Richard '	4	7	11
Stack, George * '	6	5	11
Authors with 9 total entries in data set	**86-90**	**91-95**	**Total**
Krell, David Farrell *	6	3	9
Schrift, Alan D. *	5	4	9
Authors with 8 total entries in data set	**86-90**	**91-95**	**Total**
none			
Authors with 7 total entries in data set	**86-90**	**91-95**	**Total**
Babich, Babette E.	4	3	7
Magnus, Bernd	3	4	7
Authors with 6 total entries in data set	**86-90**	**91-95**	**Total**
Blondel, Eric	4	2	6
Davey, Nicholas	4	2	6
Haar, Michel	3	3	6
Seigfried, Hans	4	2	6
Solomon, Robert C.	4	2	6
White, Richard	4	2	6
Authors with 5 total entries in data set	**86-90**	**91-95**	**Total**
Brogan, Walter	2	3	5
Clark, Maudemarie	2	3	5
Hull, Robert	1	4	5
Kofman, Sarah	2	3	5
Shapiro, Gary	2	3	5
Small, Robin	4	1	5
Thiele, Leslie Paul	1	4	5
Yovel, Yirmiyahu	4	1	5
Authors with 4 total entries in data set	**86-90**	**91-95**	**Total**
Behler, Ernst	1	3	4
Bergoffen, Debra B.	3	1	4
Crawford, Claudia	1	3	4
Gillespie, Michael Allen	3	1	4
Golomb, Jacob	2	2	4
Leiter, Brian	0	4	4
Oliver, Kelly	2	2	4
Parens, Erik	2	2	4
Strong, Tracy B.	4	0	4
Warren, Mark	2	2	4
Authors with 3 total entries in data set	**86-90**	**91-95**	**Total**
36 individuals had 3 entries	-	-	108
Authors with 2 total entries in data set	**86-90**	**91-95**	**Total**
97 individuals had 2 entries	-	-	194
Authors with 1 total entry in data set	**86-90**	**91-95**	**Total**
543 individuals had 1 entry	-	-	543

* Indicates top five producers for 1986-1990
' Indicates top five producers for 1991-1995

Note: Summation of the 'Total' column will yield a number greater than the 1030 articles in the data set. This is due to the fact that some items, naturally, have more than one author, and that, therefore, there are a greater number of total authors that there are individual works in the data set.

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Falling second in line in the productivity measure is Daniel Conway. A Professor of Philosophy at Pennsylvania State University, Conway's works have been largely concerned with an explication of Nietzsche's political philosophy, both explicit and implicit. This focus can be viewed as important because, traditionally, Nietzsche's political thought has been conceived of as immature, anti-liberal, and naïve. Of late, however, and due at least in part to the efforts of authors such as Conway, Nietzsche's views of the crises of 'late modernity' - that is, for instance, the 'death of God' and the erosion of traditional conceptions of knowledge and existence - have been applied to political theory, melding many of Nietzschean constructs with classic liberal, commutarian, and postmodern theories of the political.

Next to be discussed of the productive authors is Keith Ansell-Pearson, a lecturer in Modern European Philosophy at the University of Warwick. Ansell-Pearson is the author of five books on the thought of Nietzsche, and, with Parkes, has rapidly become one of the most prolific Nietzsche commentators on the contemporary scene. Like Conway, Ansell-Pearson is the author of several books that deal with the political application of Nietzsche's thought. Nietzsche's theorizing of concepts such as power and knowledge, and the application of his theories describing the impending crises of the Modern Age, find fertile ground for discussion in the realm of political theory.

The fourth most prolific author is Kathleen Higgins, Professor of Philosophy at the University of Texas at Austin. She has authored several books, several articles, and many contributions on Nietzsche. Her philosophical approach entails discussion of Nietzsche's stylistics, the understanding of how, for instance, the often 'comic' tenor of Nietzsche's Zarathustra, and his deliberate use of certain archetypes, is part and parcel of the philosophy he advocates - i.e., that content and delivery are very much

working together.[1] Higgins, then, offers an approach to the literature that seeks very much to regard Nietzsche's work qua literature, to understand the structural workings of his books and how they contribute to his philosophy.

Richard Schacht, the fifth most productive author, and the last to be discussed, is a Associate Professor in the University of Illinois' Department of Philosophy. Schacht's treatment of Nietzsche has been most well known through his popular work bearing our philosopher's surname. Schacht has been noted for reverting to older philosophical norms and attempting to judge Nietzsche on the basis of soundness and adequacy. Such bases for judgment may seem perfectly appropriate, but often stand in contradistinction to many philosophical treatments of Nietzsche that, like Nietzsche himself, subject such terms of judgment to a good deal of critique. Schacht's work, nonetheless, is accorded a good deal of respect for the honest and thorough effort of sorting out Nietzsche's thought.[2]

It is worth note that two of the authors mentioned above - Parkes and Ansell-Pearson - have been heavy Nietzschean producers only in the 1991-1995 period. In the years 1986-1990, both authors exhibited some degree of productivity, but the large percentage of each mans' work - 75% for Parkes, and 80% for Ansell-Pearson - has been published in this most recent five year period. Ansell-Pearson's work of this latter period has been rather equally divided among contributions to edited works (3), monographs (4), and journal articles (3), but Parkes' work has tended to appear most prominently as contributions to edited works (7), with monographs (3) and journal articles (2) maintaining quite a distance. Conway's work, on the other hand, has been evenly divided amongst the two periods. In considering the productivity rates of the top ten overall writers of Nietzschean materials, it is found that four of the group were more productive in the 1986-1990 phase, five were more so

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1 Kathleen Higgins, "'Zarathustra' is a Comic Book," *Philosophy and Literature* 16 (April 1992): 1-14.
2 Trosky, v., year, pp.

from 1991-1995, and one - Conway, already mentioned above - found his efforts equally divided among the periods.

It is interesting to note the shifts that seem to be under way concerning the constitution of the core cadre of productive Nietzschean scholars. Authors such as Schrift and Krell - among the five most productive in the 1986-1990 time span - have seen their ranking vis-à-vis others fall to the immense prolificacy of Parkes and Ansell-Pearson. None of this shifting seems to exhibit any major revolution underway in the area of Nietzschean thought, but it does suggest that a change in the core of the dominant authors is an ever-present fact. Indeed, it is entirely possible that some of the 'old core' may have merely shifted their research agenda away from Nietzsche - they may still be heavy producers in their current subject areas. Nonetheless, the immense prolificacy of Parkes and Ansell-Pearson in recent times cannot be doubted.

TABLE 5
Journal Prolificacy: Top Twenty Rankings, 1986-1995 Cumulative

1986-1995	Journal	Number of Articles
1.	International Studies in Philosophy	112
2.	Nietzsche-Studien	82
3.	History of European Ideas	39
4.	Filozofska Istrazivanja	24
5. (tie)	Man and World	21
5. (tie)	Philosophy Today	21
7.	South African Journal of Philosophy	12
8. (tie)	Deutsche Zeitschrift fur Philosophie	11
8. (tie)	Philosophy and Literature	11
10. (tie)	Journal of British Social Phenomenology	9
10. (tie)	Political Theory	9
12. (tie)	Graduate Faculty Philosophy Journal	8
12. (tie)	Filozoficky Casopis CSAV	8
14. (tie)	Journal of Value Inquiries	7
14. (tie)	Kriterion	7
14. (tie)	Philosophy and Rhetoric	7
17. (tie)	History of Philosophy Quarterly	6
17. (tie)	International Philosophical Quarterly	6
17. (tie)	Research in Phenomenology	6
20. (tie)	Journal of the History of Philosophy	5
20. (tie)	Journal of the History of Ideas	5
20. (tie)	Philosophy and Phenomenological Research	5

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Several journals can be seen to dominate this area of literature over the 1986-1995 period (see Table 5). Among the heaviest producers are *International Studies in Philosophy* and *Nietzsche-Studien*. The latter publishes an annual special issue containing papers from the proceedings of the North American Nietzsche Society - this is no doubt the primary contributor to the journal's high annual Nietzsche count. *Nietzsche-Studien* is a journal founded in 1972 dedicated to the publication of "articles on the epistemological, ontological, and metaphysical arguments of Nietzsche's philosophy, his moral, aesthetic, and critical attitudes, his relationship to other authors, and his impact on modern intellectual history."[3]

Ranking third overall in the publication of Nietzsche materials from 1986-1995, *History of European Ideas* is a journal that has published research concerned with multidisciplinary European studies, including the subjects of philosophy, literature, sociology, linguistics, and history since 1979. The fourth most prolific journal is and *Filozofska Istrazivanja*, a Serbo-Croatian semiannual journal that, since 1985, has published philosophical studies in its native tongues, as well as in English, French, and German. Two journals tied for fifth place prolificacy. One is *Man and World*, a periodical concerned with exploring philosophical conversations related to art, morality, science, and religion. While exploring these topics from both the continental and Anglo-American philosophical traditions, the journal does admit an affinity to the former, especially as regards the trends of phenomenology.[4] The other serial tied for fifth place is *Philosophy Today*, a journal whose focus is primarily on the continental philosophical traditions, including philosophical trends in the areas of phenomenology, psychology, hermeneutics, structuralism, post-structuralism, and existentialism. This journal is, relative to many of its contemporaries, considered to be intellectual yet

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[3] Andrew F. B. LaCroix, ed., *MLA Directory of Periodicals: A Guide to Journals and Series in Languages and Literatures Eighth Edition: 1996-1998, Complete International Listings* (New York: Modern Language Association, 1996), 523.

TABLE 6.1
Journal Prolificacy: Top Five Rankings, Year-by-Year (part 1/2)

1995	Journal	Number of Articles
1.	International Studies in Philosophy	15
2.	Filozofska Istrazivanja	12
3.	History of European Ideas	6
4.	Research in Phenomenology	5
5.	Philosophy Today	4

1994	Journal	Number of Articles
1.	Nietzsche-Studien	15
2.	International Studies in Philosophy	11
3.	Kriterion	7
4.	Philosophy and Rhetoric	4
5.	Man and World	4

1993	Journal	Number of Articles
1.	International Studies in Philosophy	15
2.	Nietzsche-Studien	14
3.	Deutsche Zeitschrift fur Philosophie	5
4.	Philosophy Today	3
5. (tie)	Auslegung	2
5. (tie)	History of European Ideas	2

1992	Journal	Number of Articles
1.	Nietzsche-Studien	16
2.	International Studies in Philosophy	12
3. (tie)	Philosophy and Literature	3
3. (tie)	History of European Ideas	3
5. (tie)	History of Philosophy Quarterly	2
5. (tie)	Estetika	2

1991	Journal	Number of Articles
1.	Nietzsche-Studien	14
2.	Graduate Faculty Philosophy Journal	6
3.	International Studies in Philosophy	6
4. (tie)	Journal of British Social Phenomenology	2
4. (tie)	Philosophy Today	2
4. (tie)	Filozoficky Casopis CSAV	2
4. (tie)	South African Journal of Philosophy	2

still quite accessible, and is therefore worthy of note and recommendation for those individuals looking to build collections of Nietzsche materials for both the philosophically adept as well as the beginner.

From a year-by-year perspective, the identification of the most prolific journals does exhibit some fluctuation. Table 6.1 and Table 6.2 exhibit the top five rankings for each of the years in the study. A total of twenty-four journals occupy these spots, with one journal appearing in all ten years' rankings, three journals appearing in five of the ten years', two journals

[4] *Man and World: An International Philosophical Review* 29 (1 Jan 96): inleaf.

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TABLE 6.2
Journal Prolificacy: Top Five Rankings, Year-by-Year (part 2/2)

1990	Journal	Number of Articles
1.	Nietzsche-Studien	22
2.	International Studies in Philosophy	12
3.	Man and World	6
4.	Deutsche Zeitschrift fur Philosophie	3
5.	Philosophy Today	4

1989	Journal	Number of Articles
1.	History of European Ideas	26
2.	International Studies in Philosophy	11
3.	Man and World	5
4. (tie)	Filozofska Istrazivanja	3
4. (tie)	Philosophique (France).	3

1988	Journal	Number of Articles
1.	International Studies in Philosophy	12
2.	Deutsche Zeitschrift fur Philosophie	3
3. (tie)	Philosophy Today	2
3. (tie)	Man and World	2
3. (tie)	Filozofska Istrazivanja	2
3. (tie)	Independent Journal of Philosophy	2

1987	Journal	Number of Articles
1.	Filozofska Istrazivanja	5
2.	International Studies in Philosophy	10
3. (tie)	Dialogos	3
3. (tie)	Iyyun	3
3. (tie)	Journal of British Social Phenomenology	3

1986	Journal	Number of Articles
1.	International Studies in Philosophy	8
2.	Political Theory	3
3. (tie)	Filozofska Istrazivanja	2
3. (tie)	Philosophy and Literature	2
3. (tie)	Journal of the History of Ideas	2

appearing in four of the ten years', one journal appearing in three of the ten years', two journals appearing in two of the ten years', and fifteen journals appearing in only one of the years' rankings. These numbers suggest that although there is a constantly shifting core of prolific journals, there do indeed seem to be several rather constant members. Several of these are mentioned below.

International Studies in Philosophy, ranked number one overall, appears in the top five in every year. This journal, then, has indeed established itself as a strong and constant producer of Nietzschean materials. *Nietzsche-*

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Studien appears in the top five for only five of the ten years. This absence, however, does not seem to be due to a lack of prolificacy on the part of the journal in certain years, but seems to be due to the fact that the *Philosopher's Index* did not index *Nietzsche-Studien* during five of the years of this study! Indeed, *no* records for *Nietzsche-Studien* appear anywhere in the *Index* for the years 1986-1989 and 1995, but the journal was published during these years! Thus is exposed a weakness of this study, not to mention of the *Philosopher's Index*. Given the publishing rates of *Nietzsche-Studien* for the years that it was included in the database, it seems likely that it may actually deserve the number one ranking for journal prolificacy. Nevertheless, whatever these statistical shortcomings, *Nietzsche-Studien* is well established among this core of literature.

Two more journals that, like *Nietzsche-Studien*, appear in the top-five rankings for five of the years, are *Philosophy Today* and *Filozofska Istrazivanja*. Because both are mentioned above, further discussion of the two is not warranted save to reiterate their obvious and proven place in the upper echelons of Nietzschean journal prolificacy.

It is interesting to note that very few of the most prolific Nietzschean journals listed here are included in *Magazines for Libraries'* bibliography of vital journals for a philosophy collection.[5] Of the top ten rankings of these journals, only two - *Philosophy Today* and *Philosophy and Literature* - fall into this standardized list. Of the top twenty ranking journals in terms of Nietzsche prolificacy, only seven also appear in the *Magazines for Libraries* list. The disparity between these two lists, then, seems to suggest that the core of Nietzschean literature is not contained within what might be viewed as the penultimate of philosophy journals. Instead, the Nietzschean literature

[5] Bill Katz and Linda Sternberg Katz, *Magazines for Libraries*, 8th ed. (New Providence, NJ: R.R. Bowker, 1995), 957-970.

has found its prime voice in journals that are *not* part of the most essential nexus of philosophy.

In summation, some general comments can be made about the descriptive bibliometric measures made above. Nietzschean literature has for some time been producing at about a rate of 105-129 items per year. Journal items usually comprise about two-thirds of this distribution, and English is by far the dominant language of production for these items. Authors Parkes, Conway, Ansell-Pearson, Higgins and Schacht have the highest authorial production rates over the course of the study, with Parkes and Ansell-Pearson, in particular, distinguishing themselves as the most productive 'newcomers' of the recent period. It must be cautioned, however, that the *Philosopher's Index's* blatant exclusion of *Nietzsche-Studien* for five years of this study lend some reason to view these productivity results with a wary eye - the inclusion of these years would add many more authors to the prolificacy data, and may therefore alter some of this study's results. Nevertheless, the immense productivity of Parkes and Ansell-Pearson cannot be denied. Finally, the descriptive measures have helped to establish *International Studies in Philosophy* and *Nietzsche-Studien* as by far the most productive journals in this area, though other significant contributions are made by *History of European Ideas, Filozofska Istrazivanja, Man and World, Philosophy Today,* and *Philosophy and Literature*. Again, *Nietzsche-Studien* may very well deserve the number one ranking in journal prolificacy, but its status, and that of the others, is still respected.

Behavioral Analysis and Results

Having identified some of the descriptive bibliometric features of the Nietzsche literature, some familiarity with the Nietzschean literature and of the important names and resources within the canon is afforded. In order to truly define the intellectual net that envelops this area of thought, however, it is necessary to turn to behavioral bibliometric techniques. These

methodologies will allow the identification of some of the more prominent names and works that are utilized within the Nietzschean literature.

The text that follows, then, shall report the results of the two major behavioral bibliometric portions of this study. The first section shall report on the individuals most often cited in the Nietzschean literature. Some introduction shall be given to the top five ranking individuals from that list, including basic biographical information and some comments regarding the individuals' significance to the Nietzschean literature. The second behavioral bibliometric section deals with the works most often cited within the Nietzschean literature. Some discussion of the top five ranking works and their authors shall be provided.

Before reporting the behavioral bibliometric results, it is worth reemphasizing the manner in which this portion of the study was conducted. A sample of 200 items was analyzed, 20 from each year of the study. Each of these items was included in both the *Philosopher's Index* and the *Arts and Humanities Citation Index*, and therefore, because of the policies of the latter, are all *journal articles*. This limitation must be kept in mind in identifying certainly the prominence of certain cited items and individuals as representative of the entire Nietzschean body of literature. Nonetheless, due to the ubiquity of Nietzschean thought and authors throughout *all* material types, it is expected that these behavioral analyses will still offer important insight to the Nietzschean intellectual nexus.

Most Cited Individuals

As Table 7 indicates, the research identified the philosopher Martin Heidegger (1889-1976) as far and away the most frequently cited author within the Nietzschean canon. Heidegger has long been considered as one of the this century's greatest philosophers. His primary philosophical engagement has been with the notion of Being, with the process of humanity's existence in and engagement with the world into which it is 'thrown.' The essence of this

TABLE 7
Authors Most Frequently Cited in Nietzsche Scholarship, Top 35 Rankings

Ranking	Cited Author	1986-1990	1991-1995	Total
1.	Heidegger, Martin	46*	52▼	98
2.	Foucault, Michel	41*	26▼	67
3.	Derrida, Jacques	24*	37▼	61
4.	Kaufmann, Walter	21*	26▼	46
5.	Plato	13*	29▼	42
6.	Nehamas, Alexander	19*	19▼	38
7.	Rorty, Richard	12	19▼	31
8.	Deleuze, Gilles	10	20▼	30
9.	Buber, Martin	25*	1	26
10.	Magnus, Bernd	17*	7	24
11.	Schopenhauer, Arthur	14*	9	23
12.5.(tie)	Danto, Arthur	15*	5	20
12.5.(tie)	Kant, Immanuel	7	13	20
14.	Habermas, Jürgen	10	9	19
15.	Schacht, Richard	10	8	18
16.	Aristotle	9	17▼	16
17.5.(tie)	Clark, Maudemarie	1	14▼	15
17.5.(tie)	Hegel, Georg Wilhelm Friedrich	9	6	15
20.5.(tie)	Gadamer, Hans-Georg	3	10	13
20.5.(tie)	Shapiro, Gary	3	10	13
20.5.(tie)	Strong, Tracy	8	5	13
20.5.(tie)	Wilcox, John	7	6	13
24. (tie)	Kaulbach, Friedrich	11	1	12
24. (tie)	Levinas, Immanuel	5	7	12
24. (tie)	Lyotard, Jean-François	4	8	12
27. (tie)	Colli, Giorgio	3	8	11
27. (tie)	Higgins, Kathleen	5	6	11
27. (tie)	MacIntyre, Alasdair	2	9	11
30. (tie)	Allison, David	3	7	10
30. (tie)	Schrift, Alan	5	5	10
30. (tie)	Stern, Joseph	8	2	10
33.5.(tie)	Alderman, Harold	6	3	9
33.5.(tie)	Lacoue-Labarthe, Philippe	1	8	9
33.5.(tie)	Stack, George	5	4	9
33.5.(tie)	Wittgenstein, Ludwig	7	2	9

Taken from sample of 200 journal articles.
Ranking arranged by total 1986-1995 counts.
* Indicates top ten cited individuals for 1986-1990
▼ Indicates top ten cited individuals for 1991-1995

philosophy requires that the individual investigate his own primary identity.[6] Heidegger's magnum opus is his *Being and Time*, a work identified as the ninth most cited twentieth century work in the *Arts and Humanities Citation Index* between 1976 and 1983.[7] Another Heidegger work, however, has definite prominence within this subject area: his *Nietzsche*, a "monumental engagement ...

[6] David E. Cooper, "Modern European Philosophy," in *The Blackwell Companion to Philosophy*, ed. Nicholas Bunnin and E. P. Tsui-James, (Oxford: Blackwell Reference, 1996), 709-712.

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that informs most all modern readings [of Nietzsche]" and the subject of further discussion later in this study.[8] It is in this work, and throughout Heidegger's intellectual history thereafter, that he adopts the philosophical figure of Nietzsche as his hero, as an archetype of one who had to grapple and experiment with the critical fact that 'God is dead,' and to explore the ramification of this for Being and how humanity is to construe its relation to existence.[9] Because he is so heavily cited in the Nietzschean literature, it seems that Heidegger's value to this century is bound tightly with the thought of Nietzsche in the last.

The individual garnering the second greatest number of citations in Nietzschean material is the philosopher-historian Michel Foucault (1926-1984). Foucault's analytical methodologies owe much to Nietzschean concepts and practices, prompting frequent comments regarding their intellectual kinship. Daniel Conway, for instance, states that "the legacy of Nietzsche's political confrontation with late modernity endures most vitally in the work of Michel Foucault."[10] Both thinkers view the modern philosophical epoch as one fraught with contradiction and disarray. Both view exercises of power as central to the understanding of human social and individual existence. Both rely upon genealogical methodologies in their philosophizing in order to bring to the fore the developmental and undergirding foundations of many cultural and philosophical conceptions. Foucault, then, is quite frequently viewed as borrowing Nietzsche's experimental methods and adapting them to his own unique field of inquiry, an example of such being given in Michael Mahon's statement that "Foucault's Nietzschean genealogy effects a transformation of contemporary political philosophy by revealing the subtle and apparently

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[7] Eugene Garfield, "A Different Sort of Great-Books List: The 50 Twentieth-Century Works Most Cited in the *Arts & Humanities Citation Index*, 1976-1983," *Current Contents*, 16 (20 April 1987): 3-7.

[8] Keith Ansell-Pearson, *An Introduction to Nietzsche as Political Thinker* (Cambridge: Cambridge University Press, 1994), 236.; David B. Allison, ed., *The New Nietzsche: Contemporary Styles of Interpretation.* (Cambridge, MA: MIT Press, 1992), 266.

[9] Otto Pöggeler, *Martin Heidegger's Path of Thinking* (Atlantic Highlands, NJ: Humanities Press International, Inc., 1989), 82-85.

[10] Daniel W. Conway, *Nietzsche & the Political* (London: Routledge, 1997), 138-139.

innocuous manner in which power functions in our time."[11] Foucault never wrote any book-length treatises on Nietzsche, but his works and life are rife with both implicit and explicit reference to our philosopher, and he did author several shorter journal- and chapter-length works discussing his relationship to Nietzsche. It is worthy of note that, like Heidegger, Foucault enjoys status as the author of one of the *Arts and Humanities Citation Index*'s most cited works; his classic *Les Mots et les Choses (The Order of Things)* is noted as the sixth most cited twentieth century work from the period 1976-1983 in the *Citation Index*.[12] Foucault, then, enjoys a citation popularity that extends beyond his apparent status in the Nietzschean literature.

Third in line of the most frequently cited individuals in Nietzsche scholarship is Jacques Derrida. Derrida is famed for his practice of *deconstruction*, a philosophical method of reading texts that exposes the metaphysical assumptions or presuppositions that philosophers use - even those who appear to be hostile or dismissive of so-called 'metaphysics.' Instead of offering a metaphysical doctrine of his own, Derrida analyzes language to the extent that even the notion of a 'philosophical' doctrine or thesis is questioned. Within Nietzsche's work, then, Derrida instructs readers to heed that which Nietzsche advises: "the systematic distrust of metaphysics as a whole . . . the suspicion of the values of truth, of meaning and truth of being . . ."[13] Derrida also praises Nietzsche's plurality of styles, of the many voices and masks he would take on in his texts that would prevent the 'truth' of Nietzsche's thought from being pinned down or statically located.[14] As is also the case with the two authors already mentioned, Derrida enjoys the status of having works on the list of those most often cited in the *Arts and*

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[11] Michael Mahon, *Foucault's Nietzschean Genealogy: Truth, Power, and the Subject* (Albany, NY: State University of New York Press, 1992), 182.

[12] Garfield.

[13] Jacques Derrida, *Margins of Philosophy* (Chicago, IL: University of Chicago Press, 1982), 362-363.

[14] Jacques Derrida, *Spurs: Nietzsche's Styles* (Chicago, IL: The University of Chicago Press, 1978).

Humanities Citation Index - his *De la Grammatologie (Of Grammatology)* and *L'ecriture et le Difference (Writing and Difference)* rank in the top fifty, within the former being number seven.[15] As a most cited author within the Nietzschean genre, too, the place of Derrida in contemporary thought brings with it inextricable ties to Nietzsche.

The fourth most cited author in the Nietzschean material is Walter Kaufmann (1921-1980). An instructor at Princeton for many years, Dr. Kaufmann's translations of many of Nietzsche's principal works are generally accepted as the standard ones in the field.[16] As will be discussed below later, his *Nietzsche: Philosopher, Psychologist, Antichrist*, is a text that has long been considered an obligatory inclusion in the Nietzschean canon. Among Kaufmann's unique approaches to Nietzsche's work is his insistence upon viewing Nietzsche as the "first great psychologist,"[17] as a penetrative thinker who was able to wring out the psychological underpinnings of humanity and its often lamentable practices.

The last of the most cited authors to be discussed here is a classic - Plato (427?-347 B.C.). Plato's inclusion in this list seems appropriate, as the entire history of Western Philosophy is typically referred to as a series of footnotes to Plato. Plato's writings consist of some thirty philosophical dialogues and a series of letters. Plato regarded the rational soul as immortal, and he believed in a world soul and a Demiurge, the creator of the physical world. He argued for the independent reality of Ideas, or Forms, as the immutable archetypes of all temporal phenomena and as the only guarantee of ethical standards and of objective scientific knowledge. Such ideas are antithetical to Nietzsche's philosophy, yet are the founding notions of much of Western philosophy. Unlike those individuals identified above, then, the inclusion of Plato as an individual most cited in the Nietzschean canon seems

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[15] Garfield.

[16] It is worth reiterative note that no references to Nietzsche's work, including his translated works, are considered in the citation portion of this study, and thus, no references to Kaufmann qua translator were counted.

[17] Walter Kaufmann, "Nietzsche als der erste großen Psychologe," *Nietzsche-Studien*, 7 (1978): 262.

likely due to the fact that Nietzsche and the traditions that he has inspired have had to grapple with and attempt to overthrow the supposed heresies of an individual such as Plato.

It is worth note that, of the ten most cited individuals in the Nietzschean literature, six of these people persist in the top-ten status for both the 1986-1990 and 1991-1995 periods. This group - Heidegger, Foucault, Derrida, Kaufmann, Plato, and Nehamas (Nehamas will be discussed below) - might then be considered the uppermost stable core of cited individuals in the Nietzsche literature. Of the top ten cited individuals in the 1986-1995 period, 80% of the individuals from that list appear in both the 1986-1990 and 1991-1995 top tens (though the 80% differs in each instance). A certain core, then, can definitely be implied, as only twelve individuals comprise the top ten for the two lists combined. Moreover, it seems significant that three of this core are also authors of works that have been among the most heavily cited of this century. Although only one the most cited works appears in the upper ranks of the most cited works list to be given in this study (below), the suggestion might nonetheless be made that the thinkers and works surrounding Nietzsche do carry some strong associations with some of this century's key intellectual currents - the Nietzschean canon is not an aberration, but a component of vital ongoing cultural-academic discussions.

Most Cited Works

A summary of the individuals most cited in Nietzsche scholarship is not, by itself, sufficient. It is entirely possible that individuals appearing on that list may only be so because they have published over a period of time many works that by themselves are rarely cited, but taken together begin to amass some citation notoriety. It is therefore useful to look at the works most cited in Nietzsche scholarship, thus allowing an identification of specific texts that have a bearing in the canon. Table 8 exhibits these most heavily cited works. It is worth note that the top-cited items - including every one of the top twenty rankings in Table 8 - are monographs. In what

TABLE 8
Works Most Frequently Cited in Nietzsche Scholarship, Top 20 Rankings

Rank	Author, Title	1986-1990	1991-1995	Total
1.5. (tie)	Heidegger, Martin, *Nietzsche*	15•	15▼	30
1.5. (tie)	Nehamas, Alexander, *Nietzsche: Life as Literature*	12•	18▼	30
3.	Kaufmann, Walter, *Nietzsche: Philosopher, Psychologist, Antichrist*	11•	15▼	26
4.	Deleuze, Gilles, *Nietzsche and Philosophy*	10•	13▼	23
5.	Danto, Arthur, *Nietzsche as Philosopher*	12•	5	17
6.	Schopenheaur, Arthur, *World as Will and Representation*	9	6	15
7.5. (tie)	Derrida, Jacques, *Spurs: Nietzsche's Styles*	7	7	14
7.5. (tie)	Schacht, Richard, *Nietzsche*	8	6	14
9.	Aristotle, *Nicomachean Ethics*	3	9	12
10.5.(tie)	Clark, Maudemarie, *Nietzsche, Philosophy, and Truth*	0	11▼	11
10.5.(tie)	Heidegger, Martin, *Being and Time*	7	4	11
13.5.(tie)	Alderman, Harold, *Nietzsche's Gift*	6	2	9
13.5.(tie)	Magnus, Bernd, *Nietzsche's Existential Imperative*	7	2	9
13.5.(tie)	Shapiro, Gary, *Nietzschean Narratives*	0	9	9
13.5.(tie)	Wilcox, John, *Truth and Value in Nietzsche*	5	4	9
16.5.(tie)	McIntyre, Alasdair, *After Virtue*	2	6	8
16.5.(tie)	Rorty, Richard, *Philosophy as a Mirror of Nature*	4	4	8
19. (tie)	Hunt, Lester, *Nietzsche and the Origin of Virtue*	0	7	7
19. (tie)	Rorty, Richard, *Contingency, Irony, Solidarity*	1	6	7
19. (tie)	Strong, Tracy, *Friedrich Nietzsche and the Politics of Transfiguration*	4	3	7

Taken from a sample of 200 journal articles.
Ranking arranged by total 1986-1995 counts.
• Indicates top five cited works for 1986-1990
▼ Indicates top five cited works for 1991-1995

follows, the top five works from this list, along with their authors, shall be given some discussion regarding their relation to philosophy and the Nietzschean canon.

Two items are tied at the top of the list as most heavily cited works: Martin Heidegger's *Nietzsche*, and Alexander Nehamas' *Nietzsche: Life as Literature*. The former shall be discussed first. An introduction to Heidegger has already been provided above, and this work has already been mentioned as that which is popularly considered as the primary impetus for contemporary Nietzschean research. Heidegger points out in the foreword to this volume that he is not concerned with grappling with Nietzsche qua biographical figure, but instead with what Heidegger refers to as the "*matter* of his thinking," of the philosophical *confrontation* into which the reader is forced when dealing with Nietzsche.[18] It is this confrontation that serves as

[18] Martin Heidegger, *Nietzsche* (San Francisco, CA: Harper & Row, Publishers, 1979).

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the "long and painstaking preparation . . . the preliminary festivities"[19] for a great 'feast' of free and independent thought.[20]

Tied with Heidegger's *Nietzsche* as the most heavily cited book of the 1986-1995 period is Alexander Nehamas' fascinating *Nietzsche: Life as Literature*, viewed by some as "the best recent book in English on Nietzsche's thought."[21] Nehamas is the Edmund J. Carpenter II Professor in the Humanities and Professor of Philosophy and Comparative Literature at Princeton University. His book argues that Nietzsche's philosophical project viewed the world as if it were an unfolding literary narrative, and that Nietzsche's authorial goal was to create a specific literary character, an aesthetic ideal, in whom the concept of a self is realized without transcendental and metaphysical dogmas.[22] Reviewers regard the book as valuable for serious students and scholars alike, and view Nehamas' treatment of Nietzsche themes as "the clearest [the reviewer] has read."[23]

The third most cited Nietzschean work that this study identifies is Walter Kaufmann's classic *Nietzsche: Philosopher, Psychologist, Antichrist*, "long the most important book on Nietzsche in English."[24] The first edition of this work emerged in 1950, and was vital at that time for rehabilitating Nietzsche after the misappropriation and distortion that his principal ideas suffered under the Nazi ideological machine.[25] Beyond his efforts to save Nietzsche from totalitarian abuse, Kaufmann's work serves as a superb intellectual and biographical exposition of Nietzsche's thought, still a standard today.

The fourth most cited work in the Nietzschean canon that this study will discuss is Gilles Deleuze's seminal *Nietzsche and Philosophy*. Deleuze (1927-

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[19] Ibid, 6.
[20] See Nietzsche XIV, 24: "For many, abstract thinking is toil; for me, on good days, it is feast and frenzy."
[21] Carl Pletsch, *Young Nietzsche: Becoming a Genius* (New York: The Free Press, 1991), 250.
[22] Alexander Nehamas, *Nietzsche: Life as Literature* (Cambridge, MA: Harvard University Press, 1985).
[23] Kathleen Marie Higgins, review of *Nietzsche: Life as Literature*, by Alexander Nehamas In *The Journal of Aesthetics and Art Criticism* 45 (Winter 1986): 199-200.
[24] Pletsch, 250.

1995) has been long considered one of the intellectual founders of this century's post-structuralist philosophical movement, and is described as "one of the most self-consciously creative philosophers of the contemporary era."[25] *Nietzsche and Philosophy* is too complex to allow much more than a few comments here. Deleuze's interpretation of Nietzsche is not motivated by mere historical interest, but is quite tied to the development of Deleuze's philosophy as well - therefore, that which he stresses in Nietzsche is also an expression of his own thought. With this is mind, Deleuze admires Nietzsche's notion that all things originate from a plurality of differences. This stands in contrast to what had been a reigning Hegelian view that things were born of the thesis-antithesis-synthesis movement of the Dialectic. Thus viewing the origin as a site of flux and movement, Deleuze's work on Nietzsche goes on to describe that the notion of value is derived from the play of subjective forces - truth as an objective matter is thus removed from the realm of possibility.[27]

The fifth most cited work of the group under discussion here is Arthur Danto's *Nietzsche as Philosopher*. Danto (1924-) is an Assistant Professor of Philosophy at Columbia University, and brings a unique perspective to Nietzsche studies. Much of the contemporary dealings with Nietzsche are from what is usually considered the continental philosophical perspective. This approach includes derivatives of phenomenology, post-structuralism, existentialism, and hermeneutics. Danto, however, is steeped in the tradition of analytic philosophy, and in his work on Nietzsche attempts to situate Nietzsche within that tradition. Danto's focus is on exposing the innate consistencies of Nietzsche's thought, of showing its logical and coherent structure, as opposed to the other projects, such as the continental, that have lent equally valid weight to the stylistics and psychological aspects of

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[25] Ansell-Pearson, 234.
[26] John Lechte, *Fifty Key Contemporary Thinkers: From Structuralism to Postmodernity*, (London: Routledge, 1995), 104.
[27] Lechte, 102-103.

Nietzsche's thought in their philosophical considerations. *Nietzsche as Philosopher,* then, intends to rescue and exalt Nietzsche qua philosopher, and not find itself bogged down in the obfuscating labyrinths of the continental tradition.[28] Since its release in 1965, Danto's work has long stood as an enduring study of Nietzsche as a pivotal thinker in the history of Western philosophy.[29]

Viewing the most cited works over the incremented 1986-1990 and 1991-1995 periods, a mild degree of consistency is evident from the 1986-1995 measure. The top four works - by Heidegger, Nehamas, Kaufmann, and Deleuze - remain the same on both lists. Beyond the top four, some fluctuation does begin to occur. Some works, such as Clark's and Shapiro's books, because they were published in the latter time span, find all of their citations in the recent years. Other works seemed to have experienced a good deal of ebb and flow in popularity of time. What can be taken from these broad observations is the idea that the Nietzschean canon of core works is not fixed. New works are in continual production to outmode the old in citation popularity. This is an encouraging fact, leaving the impression that the Nietzschean scholarly community is continuing to publish original and valued works.

Taking the two behavioral measures that this study has used together - that of most cited individuals and most cited works - lends a final method by which both to identify and verify the crucial presence of certain individuals in the core Nietzschean canon. Heidegger, Nehamas, Derrida, Kaufmann, and Deleuze appear in the top ten of both lists - the works of these men as a whole, but particularly their thought as it has focused on Nietzsche, has established their preeminence in contemporary Nietzschean literature. None of this is to negate the importance of the other authors - the task here has just been to identify those worthy of perhaps the most note, and, given the

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[28] van der Will, 1015.
[29] Ansell-Pearson, 235

numbers, those likely to continue to serve an important role within the Nietzschean canon for some time to come.

Chapter 5

Conclusion and Comments

This study has attempted to outline the characteristics of the body of literature from 1986-1995 that has dealt with the life and thought of Friedrich Nietzsche. This effort is certainly not definitive - the study can and should be continued down different paths using other mechanisms - but important light has been shed on this matter.

As this study indicates, Nietzschean literature is alive and well and continues to be produced at a rather steady rate. A good portion of the work appears in the form of journal articles, though entire monographs and contributions are consistent contributors thereto. The preponderance of the literature appears in the English language. A steady core of authors and journals can be discerned from the crowd, pointing to a certain small group of producers, and a wider and somewhat fluctuating crowd of supporting authors and journals that continue to make strong contributions to the literature. The behavioral bibliometric analyses suggest that the core cited works are monographs, and help to establish such figures as Heidegger, Nehamas, Derrida, Kaufmann, and Deleuze as authors whose work receives heavy use in the Nietzschean field.

It is also interesting to point out that while a dominant 66% of the last ten years' work has been that of journal articles - at least according to the *Philosopher's Index* - all of the most heavily cited works in the Nietzschean canon are monographic in nature. This observation is consistent with, or at least reflective of, Herubel's work, both alone and with Buchanan (see above). With Buchanan, Herubel showed that vis-à-vis political scientists, philosophers tended to rely more on monographs than journals. Further, in analyzing the citing habits of Purdue philosophy dissertations,

Herubel calculated that over 70% of the dissertations' citations were to monographic materials. While this current study lacks comparative measures with political scientists and a complete count of the material type of the citations within the Nietzschean literature, the overwhelmingly monographic nature of Nietzschean citation habits nonetheless raises at least the suggestion that the habits of Nietzschean scholars do echo those of the philosophical profession.

What ramifications do these descriptive and behavioral bibliometric measures have for the librarian? First, it is hoped that by this analysis the philosophy librarian has a better awareness of the literature surrounding this pivotal nineteenth century thinker. Such an understanding will most certainly permit the librarian to better serve her patrons who have information needs in this area of philosophy. Second, for those librarians interested in collaboration with the academic-philosophical community, and with giving philosophy students a notion of how the library might aid in their studies, a study of this sort permits librarians to offer the philosophy community objective evidence of the intellectual associations within that discipline. These associations so defined may serve as learning guides to the information seeker, directing him towards thinkers and works that have a direct bearing on his philosophical interests. Finally, and of particular need for libraries that have a closely knit relationships with Nietzsche-oriented philosophy departments, this study has helped to define a core of authors and works for collection development purposes. A truly 'Nietzschean collection' is comprised of not only the philosopher's works, but also with the supporting and associative authors, journals, and books in this area of thought.

With what focus might future studies be directed? To expand beyond the 1986-1995 scope of this study would be desirable, and would likely offer more ample ground to observe significant bibliometric change in this discipline over time. Some of the limitations of this study, too, offer guidance for those looking to contribute. In particular, a more comprehensive behavioral

bibliometric analysis, studying the citation patterns of this discipline with respect to *all* types of media - books, journals, contributions - and one that offered a truly random sample of the original population of materials without any form of limiting would be desirable.

Another profitable direction for future research would be to define the interrelationships of the Nietzschean scholarly community via co-citation analysis. That is, to map the citation relationships of contemporary Nietzsche scholars in order to discern how this community's members cite one another. It would also be interesting to subject the Nietzschean literature to content analysis, answering such questions as:

1. What are the 'topical fronts' of Nietzsche literature, i.e. what theoretical innovations and scholarly foci, if any, are directing the field?
2. What philosophical problems (not just specific Nietzschean ones) receive the most attention in the Nietzschean literature?
3. Which Nietzschean philosophical concepts find the most use in the literature?

Some of these questions would well prove difficult and challenging to answer. The last one, for instance, would have to find ways with which to decide when and which Nietzschean theories are being used and addressed in the literature. Non-explicit references to particular theoretical constructs, for instance, would prove difficult to identify. Nonetheless, the potential and the benefit of such research to the Nietzschean community cannot be underestimated.

Aphorist that he was, Nietzsche once wrote that "those who are my followers are not my followers." By this he meant that those who uncritically and on blind faith adhere to his thought and teachings are not being true to his philosophy. To follow him is to do something different, to reach beyond even his thought. In line with this sentiment, it is hoped that instead of this study merely guiding the librarian/reader on what could be considered a 'mandatory path' of the Nietzschean studies - instead of telling one how to be

a Good Little Nietzschean - that it might instead serve to give orientation to a body of literature that, when engaged in and of itself, propels the reader on to such literary and philosophical independence. Nietzsche subtitled his *Beyond Good and Evil* as *A Prelude to the Philosophy of the Future*. This study, then, is something of *A Pathfinder to a Prelude to the Philosophy of the Future*, and, like any good temporal entity, awaits those who might actualize that philosophy.

APPENDIX A

Sample *Philosopher's* Index Records

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FN- DIALOG(R)File  57:Philosophy Index
CR- (c) Philosopher's Information Center. All rts. reserv.
AN- <DIALOG> 165450
TI- NIETZSCHE'S ENTICING PSYCHOLOGY OF POWER.
AU- GOLOMB, JACOB
PU- AMES IOWA STATE U PR
PY- 1987
LA- ENGLISH
DT- MONOGRAPH
JA- 233
AB- THIS BOOK EXAMINES THE DEPTH PSYCHOLOGY BEHIND NIETZSCHE'S PHILOSOPHY
    AND CLARIFIES ITS BASIC PURPOSE: TO ENTICE READERS INTO UNCOVERING AND
    REACTIVATING THEIR OWN SOURCES OF CREATIVE POWER.  IT EXAMINES THE ROLE
    OF SUBLIMATION, REPRESSION, THE UNCONSCIOUS AND OTHER NOTIONS (THAT
    ANTICIPATED FREUDIAN PSYCHOANALYSIS), AND BRINGS THE THERAPEUTIC
    DIMENSION OF NIETZSCHE'S THOUGHT INTO SHARPER FOCUS.  CLOSELY EXAMINED
    IS NIETZSCHE'S PSYCHOLOGIC METHOD (HIS "FREEZING" OF CURRENT VALUES) AS
    THE BASIS FOR POSITIVE PSYCHOLOGY OF POWER.  THIS LATTER FUNCTIONS LIKE
    WITTGENSTEIN'S "LADDER."  FINALLY CONSIDERED IS NIETZSCHE'S NOTION OF
    THE "PATHOS OF POWER" AS THE HUB AROUND WHICH HIS OTHER PHILOSOPHICAL
    VIEWS ARE "ENTWINED."
DE- NINETEENTH PSYCHOLOGY POWER CREATIVITY TRAGEDY MORALITY DIONYSIAN APOLL
    ONIAN
NA- NIETZSCHE FREUD
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4/9/65
FN- DIALOG(R)File  57:Philosophy Index
CR- (c) Philosopher's Information Center. All rts. reserv.
AN- <DIALOG> 250674
TI- Libidinal Economy and the Life of Logos
AU- Fendt, Gene
JN- Phil Lit
SO- 18(2), 320-325
PY- O 94
LA- English
DT- Journal Article
JA- 291
AB- This article uses Lyotard's concept of the differend to show that logos
    makes a creature aware that there are two possible libidinal economies
    -- the economy of permanently attempted gain, which is the general
    realm of politics, and the economy of voluntary loss, which is the
    general realm of religion. It shows how these two economies interact in
    "Republic", and closes by arguing that Nietzsche must choose the
    second, for the first is a form of "ressentiment".
DE- ETHICS LIBIDO LOGOS POLITICS SEXUALITY
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Appendix B

Sample Discards from *Philosopher's Index* Initial Data Set

```
record 500
FN- DIALOG(R)File  57:Philosophers Index|
CZ- (c) Philosophers Information Center. All rts. reserv.|
AN- <DIALOG> 233712
TI- The Unbearable Lightness of Deconstruction|
AU- Verges, Frank G|
JN- Philosophy|
SO- 67(261), 386-393|
PY- Jl 92|
LA- English|
DT- Journal Article|
JA- 271|
AB- Deconstructors not only preach the gospel of the essential opacity
    oflanguage, but practice it with an apostolic zeal.  It is as though
    they have sworn on a stack of Nietzsche, Heidegger and Derrida
    paperbacks that they will always abide by the doctrine of the "opacity
    of the signifier".  Deconstructionist "Kulturkritic", the hideous
    upshot, is monstrously turgid and dense, yet suffused with anunctuous
    lightness, the result of a hyperconscious awareness of its own status
    as mere writing.  By a kind of pre-established harmony,
    deconstructionist criticism has achieved hegemony within the literature
    departments of many American universities, typically thosewhich demand
    prolific publication in order to achieve tenure, promotion, and other
    perquisites.  (edited)|
DE- DECONSTRUCTION^DIFFERANCE^EPISTEMOLOGY^LANGUAGE|
NA- DERRIDA, J||
```

This item's mention of Nietzsche is obviously just for dramatic narrative effect, and has no real bearing on the document's content.

```
record 636
FN- DIALOG(R)File  57:Philosophers Index|
CZ- (c) Philosophers Information Center. All rts. reserv.|
AN- <DIALOG> 229100
TI- Heraclitus: The Postmodern Presocratic?|
AU- Waugh, Joanne B|
JN- Monist|
SO- 74(4), 605-623|
PY- O 91|
LA- English|
DT- Journal Article|
JA- 262|
AB- Nietzsche admires Heraclitus for not subscribing to the lie of
    "permanence", Heidegger maintains that Heraclitus "did not yet think
    metaphysically"--positions usually favored by philosophical
    postmodernism. I explore a possible connection between Heraclitus'
    style and the absence of those concepts most characteristic of the
    logocentric tradition in which, as Derrida observes, philosophy
    disguises how it is a genre of writing by appearing to "privilege"
    speech.  Derrida's point, combined with Havelock's claim that it is
    with Greek alphabetic writing that philosophical "speech" becomes
    thesubject and vehicle of a new kind of inquiry, yields a reading of
    Heraclitus that anticipates postmodernism.|
DE- ANCIENT^HISTORY^POSTMODERNISM|
NA- HERACLITUS||
```

Mention of Nietzsche here seems more for introductory effect, and is does not seem to reflect upon the documents content at all.

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Appendix C

Sample *Arts and Humanities Search* Records

```
5/4/947
FN- DIALOG(R)File 439:Arts&Humanities Search(R)|
CZ- (c) 1997 Inst for Sci Info. All rts. reserv.|
AZ- 00805003|
GA- G4588|
TI- DREAM IN NIETZSCHE AND CHUANG-TZU|
LA- ENGLISH|
AU- WU KM|
CS- UNIV WISCONSIN/OSHKOSH//WI/54901|
GL- USA|
JN- JOURNAL OF CHINESE PHILOSOPHY
    1986 , V13, N4, P371-382|
PY- 1986|
DT- ARTICLE|
NR- 7|
SF- AHSearch; CC ARTS--Current Contents, Arts & Humanities|
SC- PHILOSOPHY; ORIENTAL STUDIES|
CR- CHUANG TZU, CHUANG TZU+
    CHUANG TZU, 1968, COMPLETE WORKS C TZU+
    EDWARDS P, 1973, ENCY PHILOS+
    KEGLEY CW, 1959, THEOLOGY P TILLICH+
    MALCOLM N, 1959, DREAMING+
    NIETZSCHE F,  1977, NIETZSCHE READER+
    SARTRE JP, 1956, BEING AND NOTHINGNES||
```

```
5/4/856
FN- DIALOG(R)File 439:Arts&Humanities Search(R)|
CZ- (c) 1997 Inst for Sci Info. All rts. reserv.|
AZ- 00844143|
GA- J2490|
TI- TIME OF THE IMAGINATION - THE NIETZSCHEAN IDEA OF TIME|
LA- GERMAN|
AU- STEGMAIER W|
CS- UNIV BONN,PHILOSOPH SEMINAR,AM HOF 1/D-5300 BONN//FED REP GER/|
GL- FEDERAL REPUBLIC OF GERMANY|
JN- ZEITSCHRIFT FUR PHILOSOPHISCHE FORSCHUNG
    1987 , V41, N2, P202-220|
PY- 1987|
DT- ARTICLE|
NR- 48|
SF- AHSearch; CC ARTS--Current Contents, Arts & Humanities|
SC- PHILOSOPHY|
CR- BIBLE, V12, JOHN
    ABEL G, 1984, NIETZSCHE DYNAMIK WI
    ARISTOTLE, METAPHYSIK
    ARISTOTLE, NIKOMACHISCHE ETHIK
    BAUMGARTNER HM, 1972, V79, P254, PHILOS JB
    BIERI P, 1972, ZEIT ZEITERFAHRUNG E
    BLUMENBERG H, 1986, LEBENSZEIT WELTZEIT
    BOHME G, 1976, P276, PROTOPHYSIK FUR WIDE
    BULHOF IN, 1969, APOLLOS WIEDERKEHR U
    DELEUZE G, 1962, NIETZSCHE PHILOS
    DEPPERT W, 1981, V6, P1, ALLGEMEINE Z PHILOS
    EIGEN M, 1983, V6, P35, ZEIT SCHRIFTEN CV SI
    ELIAS N, 1984, V2, ARBEITEN WISSENSSOZI
    GIERER A, 1985, PHYSIK LEBEN SEELE
    HEIDEGGER M, 1978, V1, GESAMTAUSGABE
    HEINEMANN G, 1986, V93, P110, PHILOS JB
    JANICH P, 1969, PROTOPHYSIK ZEIT
    JANSSEN P, 1985, V11, P73, PERSPEKTIVEN PHILOS
    KAULBACH F, 1985, V10, P28, ALLGEMEINE Z PHILOS
        .
        .
        .
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